

Afro-American Union

Our Motto: "Let Down the Bucket Where You Are"

YAZOO CITY, MISSISSIPPI, FEBRUARY, 1932.

VOLUME V.

AFRO-AMERICAN SONS & DAUGHTERS PROCLAMATION—CONSTITUTIONAL AMENDMENTS

BE IT KNOWN THAT the Supreme Lodge of Afro-American Sons & Daughters, which convened at Kosciusko, Mississippi, August 19 and 20, 1931, acting in behalf of its entire membership, was duly authorized to make laws, and amend the constitution now in force.

Whereas, such laws and amendments to the laws now in force, have been approved by the Executive Board of the Supreme Lodge and accepted by the delegation with a unanimous vote.

Whereas we, the Supreme Lodge of Afro-American Sons & Daughters do hereby proclaim our whole hearted interest in the order, and legislate for the benefit of its entire membership, Economically, Socially and Morally. Gratuitous, of the power vested in, we hereby submit the following laws and amendments:

1. That all policies except the Royal Special policy, shall have a growth of five (5) years instead of four (4) years and the maximum time for payment of death claims shall be ninety (90) days instead of sixty (60) days.

2. That Article X., Section V., shall be amended to allow all disability claims to be paid in installments of one-fourth annually.

3. That Article XVII. shall be amended to include "PANICS" and "CALAMITIES."

4. That all office claims shall hereafter be discontinued. This means all claims filed while patient is up and visits the office of the physician.

5. That all full claims shall be paid on a partial benefit basis.

6. That new members shall not be entitled to sick benefits until they have been financial in the order for a period of ninety (90) days from date of first payment, or date that first payment is due. (Considered from date due.)

7. That the Custodian shall have authority to purchase and operate an Industrial Farm for the benefit of the Afro-Hospital and the Farm shall not consist of less than ten (10) acres of land.

Dear Members:

From all indications this is the last year of the crisis. Before this year is out every person wanting work can get it, and the farmers who made crops last year are prepared to make their 1932 crops on much less than they did in 1931. Granting that we get the same price for cotton this fall, we will be able to pay our this year's obligations with a smile.

The Afros have been extremely fortunate to stem the tide of depression and hold the organization unimpaired. Those who managed to hold out this far should be careful not to fall now. Remember that old saying, "The darkest hour is just before the dawn."

To those who have fallen, please be informed that you are wanted back in our rank and file, especially if you are insurable. Remember the height to which we should attain is still before us. The hope of the race is depending upon us, and what we need is a long, broad, steady push up by old and new members coming into the fold. The brightest day and the highest mark is yet to be made by our order. Our fallen members had nothing against the Afros but the highest praise. So when the cloud rolls away they are coming in great numbers and bring many thousands with them who were never members before. New applications are already beginning to pour into the office, and remember that March will be a record-breaker. So far as I have been informed the merchants will furnish their tenants money to make the crop for this year. This news is encouraging, and if this course had been followed for 1931 thousands of our members who were compelled to drop would have been alive on the Afro roll. Some of them will never meet us again on roll call.

The Afros will have no competitor on the field, and those who care to prophesy say John must have seen the day when he ascended an altitude of a high inspiration and saw a number that no man can number.

The Custodian is prepared to pay off all death claims January. This step will be taken to put money in circulation among our members so much needed at this time, and to hush the mouths of the critics who are saying the Afros are going down. Some of our folks rejoice to defeat the very life of the race. These checks will be mailed to State Organizers and Supreme Inspectors who will call meetings and deliver checks to beneficiaries.

The big Ninety Day Rally begins March 1st.

"COUSIN TOM."

TO THE AFRO-AMERICAN SONS & DAUGHTERS THROUGHOUT THE STATE AND STATES:

We are proud that our chieftan, Mr. T. J. Huddleston, has regained his health and is back on the job again. Now we must work hard and not allow him to worry about things that we can accomplish.

I believe every Afro should do his bit in bring back the happiness that once existed. We must come back. So let us begin now by meeting on our regular meeting nights. Let us put old man depression behind us and look forward to the future. God says where there is a will there is a way.

I am proud to say I was in the home office of the Afro-American Sons & Daughters today and I was delighted to see how efficiently the office is cared for by our competent manager, Mr. L. P. Gipson.

Mr. Huddleston is yet smiling and death claims are as usual—so you see there is nothing to be afraid of. We are urging you to come back and keep your policies in force. We are getting ready to call on every lodge in the state. You must be ready and don't rush away. I am coming with a message of cheer for all. Now don't say no, just prepare and turn out in full force. If your lodge is down and out, you need me. So you might as well open your door and let me in.

D. W. KELLEY,
Supreme Organizer and Grand Lecturer.

ITINERARY OF D. W. KELLEY, SUPREME ORGANIZER AND GRAND LECTURER.

February 15, Oak Grove No. 570, Indianola, Willie Perkins, F. S., R. 2, Box 174.

February 16, Pleasant Green No. 378, Indianola, Mattie Pierce, F. S.

February 17, St. Mary No. 633, Leland, P. R. Deloach, F. S., R. 1, Box 207.

February 18, Tra Lake No. 278, Tra Lake, Sim Archie, F. S., Box 17.

February 19, Old Morning Star No. 672, Charles Adams, F. S., Box 171.

February 22, Cameta No. 490, Cameta, Lucinda Green, F. S., Box 16.

February 23, St. Rest, No. 383 Indianola, Leatha Jordan, F. S., R. B. 265.

February 24, St. Matthews No. 404, Indianola.

February 25, Union Grove No. 602, Indianola, Lewis Ross, F. S.

February 26, Union Star No. 607, Indianola, Lee Taylor, F. S.

February 27, Heathman No. 672, Heathman, Lottie Baines, Box 84.

February 29, Pleasant Green No. 349, Anguilla, W. D. Velark, F. S.

January 18, 1932.

Officers and Members,
Afro-American Sons & Daughters Lodges.

Dear Brothers and Sisters:

I am glad to be back home from my trip. I am feeling fine and strong. I feel like I am here for many long years. My stay in Asheville, N. C., gave me an opportunity to scale the heights of mountains, breathe the air out of the flying clouds, and to drink the water flowing from the sulphur springs that are embedded beneath the rocks that have stood for many centuries.

I was glad to find everything in fine shape as I had expected. I knew that with the competent field force, hospital and office forces, that everything was in careful hands.

This is just to let you know that "Cousin Tom" is back on the job. Even though I was away, I have had reports from the office and field just the same. I have kept up with your lodges and I know what you have been doing.

We have witnessed a wonderful showing throughout the jurisdiction of the order of Afros even during the present financial struggle. I feel reasonably sure that the greater portion of the depressed condition is over and we may lift our heads with happy hearts.

I take this opportunity to warn all Secretaries against giving personal receipts. We have investigators out now and I want you to get in order, so that no danger will befall you. Let your next report be a big one. We have no fraternal traffic on the road. We have a chance to be the leader of the South, and very soon we will be the biggest.

Fraternally yours,

"COUSIN TOM."

STUDENTS OF YAZOO CITY HIGH SCHOOL NO. 2 SHOW INTEREST IN STUDY OF LITERATURE AND POETS

The Afro-American Sons & Daughters are interested in the Negro race from every possible angle that would tend toward its good, and especially interested in the young people who will be the aspirants to racial progress. If such is to be expected of the race it certainly must be remembered that the early training of the youngster has all to do with the destiny of our people.

The following articles were written by members of the fourth year high school students, the senior class for this year. These students have had careful training under the direction of Prof. N. D. Taylor, Principal, and his competent staff of teachers.

The English language itself is composite, having Celtic, Norse, Latin, Germanic and the influence of France. From these varieties it is evident that we cannot fix on some definite date or some poem and say that English literature was begun.

Beowulf is the oldest English epic that has come down to us that preserves some traces of the remote period when tribes migrated from place to place in Northern Europe before people as we know them had emerged from the darkness of their origin.

The structure of the poem, Beowulf, is unified. The men are of massive qualities, they have stateliness and dignity.

In the early English literature there are found pagan superstitions and Christian theology. Few people in those days had settled homes, tribes traveled from place to place and old English poetry often reflects the griefs and changes of life, of the seafarer and wanderer.

A priest named Augustine came to southern England with a band of missionaries and began the work of converting the English to Christianity. Canterbury was the center of this movement. This was in the year of 597. Paulinus came to Northern England teaching Christianity. York and England became the center of the English church.

The Christian religion, which was brought to the Teuton after they had come into England, found them already cast in a semi-ferocious mold. But before they could proceed on their matchless career of world conquest, before he could produce a Shakespeare and plant his flag in the sunshine of every land, it was necessary for this new faith to develop in him the belief that a man of high ideals, working in unison with the Divinity that shapes his ends, may raise superior to fate and be given the strength to overcome the power of evil and to mold the world to his will. The intensity of this faith, swaying an energetic race naturally fitted to respond to the great moral forces of the universe, has enabled the Anglo-Saxon to produce the world's greatest literature, to evolve the best government for developing human capacity.

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WHICH IS OF THE GREATEST IMPORTANCE TO HUMANITY—ORIGIN OR DESTINY?

(By Paulous F. Levy, Yazoo City, Miss.)

Defining these we note, "Origin" as the first existence or being of anything; the birth; the commencement.

"Destiny," that to which any person, generation or thing is destined, appointed or pre-determined.

"And God made the beast of the earth after his kind; and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good."—Gen. 1:25.

"And God said let us make man in our image, after our likeness; so God created man in his own image, in the image of God created he him, male and female created he them."—Gen. 1st Part, 26-27 verse. "He breathed into him the breath of life and he became a living Soul."

After such blessed assurance as to the origin of man it seems foolish as well as sacrilegious that so many brilliant minds have been wasted in trying to trace his origin to something different.

Can one go farther back than the beginning? In seeking to find out from "whence he came," are we not losing sight of something more important, "whither we goeth?" Are we attempting to deny the existence of a Supreme Being; a Master Mind, an Omnipotent and Omnipresent Being? I few do not wish to call Him a God, will we not give Him credit for being more than mere man?

If this be true, why cannot we accept His explanation as to our origin. If we consider all matter material, all mind science, to what do we attribute the Soul, that everlasting, undying part of man?

Man is the only earthly creation of God's with whom He intrusted the keeping of a Soul. Would one dare deny the presence of a Soul? Certainly, and yet the very fact that man has sense enough to deny its existence, is sufficient proof that it does exist. The soul is that restless part of man; it is ever seeking, never satisfied, nor will it ever be until the body returns to earth and the soul to the God Who gave it.

Animals and beasts never worry as to their origin or destiny; they have no souls, therefore, such technical problems are unknown and undesirable. Instinct, with which they are endowed, and which is sufficient to direct their simple lives, is easily satisfied.

What does it matter where we came from? From means removed, and, since we are removed from our origin, it seems much more sensible and necessary that we turn our attention to where we are going. We spend so much time in looking behind, that we lose sight of what is before and therefore often stumble onto the unexpected entirely unprepared to cope with its conditions.

How are we meeting conditions fundamentally in the electrical whirlpool of modernism? Are we giving any very serious thought as to our destiny? I fear that we are not. It seems that we have allowed the rush, bustle and glitter of present conditions to so dim our eyes and harden our souls, that we are unable to see the pathway of right and righteousness which leads from Judea's lowly manger to Jerusalem's glorious awakening, made by our Savior and lighted by His holiness; nor can our souls understand that other path which leads from Calvary's bitter summit to the eternal throne of God, and made immortal by the life blood of Jesus, which marked every step of the way.

"Man's wisdom is folly to God." When we think of this passage of scripture, it recalls another, spoken by the most patient of men, Job, who said, "Lord, what is man that Thou art mindful of him." We are all aware of the fact that we came from: one place, being or creation, that is self-evident, for we are here, but the thing we are not sure of is where we are going.

Why has not the wisdom of man been able to explain the mysteries of the hereafter? Why must we be left to accept the explanations of the Bible in this particular, or use our own imagination? What happens to the body after it has been deposited into the earth? How does the soul live on? What are the millions of souls doing that have been passing for hundreds of years? Where are they? How long will it be before the final ending? What then will become of our beautiful world with its milestones of human achievements and its cemeteries of blasted hopes? Ah, ye wise men, please tell us something!

Some are so wise as to consider themselves able to communicate with those who have passed. They claim that spirits return. We shall not argue that; they may return and walk, but they do not talk, and if they do, they simply tell us things that they would have us do here in this world, to straighten out things here or possibly to help us prepare to join them over there, but they never tell us anything about where they are or what they are doing. Everything they tell us is about something here, never about the things there. Some of them learn things there that they could not or would not learn here. "To never discuss things which do not concern the other fellow, and which, they, themselves do not understand."

We are passing on, yes, but are we taking time in our journey to so imprint our footsteps, that those coming behind us can clearly tell the way we have gone? Are our lives of such that we would willingly have them follow?

Fellow travelers, we are on our way to destiny; will some wise man please tell us what that destiny will be?

TEMPORARY RECOMMENDATIONS.

The Supreme Lodge recommends that all sick claims shall be suspended for the months of September and October, and that no claim shall be accepted where the illness occurred during either of the months, September or October.

That Local Lodge will only be required to pay (\$1.00) One Dollar instead of \$6.00. All Educational monies must be sent during the month of September.

T. J. HUDDLESTON, Cust.

CUSTODIAN'S ITINERARY

Membership drive at all points. The Custodian will crown 100 years old.

Tuesday, March 1, Bethel Lodge, F. S., Route 1, Box 47, Carter.

Wednesday, March 2, Silver City Lodge, F. S., Silver City.

Thursday, March 3, Love Feels Lodge, F. S., Louise.

Friday, March 4, Holly Green Lodge, F. S., Yazoo City.

Monday, March 7, Pickens Lodge, F. S., Pickens.

Tuesday, March 8, Durant Lodge, F. S., Durant.

Wednesday, March 9, Home Lodge, F. S., Inverness.

Thursday, March 10, Inverness Lodge, F. S., Inverness.

Friday, March 11, Moorhead Lodge No. 1, F. S., Moorhead.

Monday, March 14, New Hope Lodge, F. S., Blain.

Tuesday, March 15, Sunflower Lodge, F. S., Sunflower.

Wednesday, March 16, Bell Traveler Lodge, F. S., Box 32, Rome.

Thursday, March 17, Clarksdale (3rd) Lodge, F. S., Clarksdale.

Friday, March 18, Surrounding Lodges, F. S., Surrounding.

Frank Frierson, F. S., Clarksdale.

Wednesday, March 23, F. S., Box 53, Fayette.

Thursday, March 24, Brookhaven Lodge, F. S., Brookhaven.

Friday, March 25, Monticello Lodge, F. S., Monticello.

Monday, March 28, F. S., Box 184, Coahoma.

Tuesday, March 29, Maude C. Butler, N. H. Lynch.

Wednesday, March 30, Edw. McGowan, F. S., Edwards.

Thursday, March 31, Home.

Pass Word—Payment of dues before.

ITINERARY OF SUPREME LECTURER—HOWARD OF YAZOO CITY, MISS.

February 4, Bethlehem No. 149, Plummie Smith, Goodman.

February 5, Canton No. 498, E. R. Nash, Canton.

February 8, Mt. Pisgah No. 124, F. E. Crawford, Goodman.

February 9, Marshall No. 80, Sarah Randall, Lexington.

February 10, Mt. Zion No. 106, Katie Jones, Vaughan.

February 11, Mt. Ollie No. 101, J. M. Washington, Way.

February 12, Lebanon No. 544, Mary Anderson, Lexington.

February 15, Pleasant City No. 335, Clara B. Cheek, Canton.

February 16, Pilgrim Rest No. 1006, Mattie Bennett, Madison.

February 17, Sharon Chapel No. 1012, W. L. Greenwood, Sharon.

February 18, Ebenezer No. 189, M. H. Thatch, Pickens.

February 19, Mt. Moriah No. 93, Melvinia Falls, Goodman.

February 21, Rose Hill No. 577, R. C. Adams, Sartartia.

February 22, Sweet Home No. 1096, Hattie Walker, Anguilla.

February 23, Cameta No. 490, Lucinda Green, Cameta.

February 24, Orange Hill No. 596, E. G. Wallace, Bolton.

February 25, Hill of Zion No. 644, Ollie Melton, Bolton.

February 26, Friendship No. 527, Emma McGowan, Lynch, Edwards.

February 29, Ball Ground No. 157, James Jones, Ball Ground.

March 3, Crystal Springs No. 748, B. D. Dennis, Crystal Springs.

March 4, Clear Creek No. 677, H. H. Lynch, Gallman.

March 7, Fayette No. 897, E. M. Hill, Fayette.

March 8, Port Gibson No. 884, Helen Finch Parker, Port Gibson.

March 10, Gloster No. 890, Celeste Samuels, Gloster.

March 12, North McComb No. 768, Lizzia Day, McComb.

March 21, Columbia No. 515, Alice C. Wells, Columbia.

March 24, Sumrall No. 420, Luhorn Burns, Sumrall.

March 25, Bassfield No. 181, L. R. Reese, Bassfield.

March 26, Oakvale No. 573, Nelma Ward, Oakvale.

March 28, Oakvale No. 1047, William Holloway, Oakvale.

March 29, Mt. Olive No. 856, Irene Graham, Mt. Olive.

March 30, Sanatorium No. 1096, Chrystal Weatherby, Sanatorium.

March 31, St. Mary No. 1038, S. P. Weatherby, D'Lo.

PASS WORD

QUARTER 1932

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